

# CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

VOLUME II. NO. 32.

NEW-YORK, SATURDAY, JUNE 16, 1849.

WHOLE NO. 84

## CHRISTIAN AMBASSADOR.

D. Skinner, W. S. Balch, O. A. Skinner, S. C. Bulkeley, and  
B. B. Hallock, Editors.

PUBLISHING OFFICE, NO. 3 ASTOR HOUSE, BARCLAY-STREET,

TERMS: \$2 50 PER ANNUM, IN ADVANCE.

Original.

### THOUGHTS ON THE RESURRECTION. NUMBER VII.

BY REV. F. M. ALVORD.

"And are the children of God, being the children of the resurrection."—Luke xx. 36.

All believers in the Restitution contend that in the resurrection world, mankind universally will be made holy and happy. But there is a difference of opinion among us as to the precise time and manner of the resurrection. It is not my design to enter the field of controversy with any brother upon this subject, but merely to present my "thoughts" upon this interesting question. They are briefly these:—

All mankind die in a state of greater or less imperfection. Some leave the world in total ignorance of God, and his truth. Others depart in infancy, ere yet their minds are capable of exercising faith in Jesus Christ. And some go down to the land of shadows, cursing God and the Lamb. None die in a state of absolute perfection. The purest spirits, those who have lived nearest the throne, will need a great change before they attain to the bliss and perfection of angels. In that great moral change consists the resurrection of the dead. And though the soul, after it leaves the body, immediately commences upon its immortal existence, even in the twinkling of an eye; yet the resurrection itself is progressive, and throughout the illimitable periods of eternity, it will continue to lift our race up nearer and nearer to the perfections and glory of God.

"As death leaves us, so judgment shall find us," is a common saying among a certain class of Christians. But I would improve upon this apocryphal declaration, and say, As death leaves us, so the resurrection will find us. And, as death leaves some in total ignorance of God, others blaspheming his name, and still others ere the mind becomes developed, or capable of exercising faith, and all in a state of greater or less imperfection; so the resurrection will find them. Those who have made the greatest progress in virtue, knowledge, and holiness in this life, will be the farthest advanced in happiness and purity in the resurrection world. As says the Apostle, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." And notwithstanding this difference in the respective conditions of men, resulting from the difference in the cultivation of their moral natures, yet

all will be holy and happy, without aught to mar their bliss, or disturb their felicity. The capacity of different minds will be varied—some larger than others, because their mental discipline and cultivation has been more perfect,—but all will be as happy as their moral natures will allow. Thus, the resurrection commencing at death, will not cease to elevate man higher and yet higher in the scale of being, as long as the soul shall exist, or Jehovah's throne shall stand. This view accords perfectly well with the progressive nature of mind, and the progressive spirit of the gospel.

But, whatever may be the truth respecting the precise time and manner of the resurrection, one thing we may safely believe: that in that bright world all is joy and bliss forever. That the soul, freed from the corrupting influences of time, delivered from the bondage of corruption and sin, will be prepared to enjoy the glorious liberty of the children of God. There, no temptations come with their withering blight; no sorrows disturb the bliss of the white-robed souls of the redeemed; no death ever enters those peaceful realms, where the Father's glory stands revealed in all its excellency and meridian brightness, and where all eyes see it together.

And there will be a great meeting, a gathering of all the hosts of heaven, and earth, and beneath—of all nations, families, and kindreds. The blessing of each shall be the blessing of all; the joy of one shall mingle and intermingle with the joy of the aggregate; and the bliss of the whole will be the infinite ocean of love,—God all in all. No tears will be there. The hand of the Merciful shall wipe away the last tear of sadness, and sorrow, and crying shall cease forever. No separations will be there. The light of immortality will reveal no scenes of eternal parting, but all will meet to part no more forever. The husband, that went down to the grave in sadness, shall come forth, joyous in the society of her to whom his "heart's fondest throbs had been given." The mother, that saw the death-damp gathering upon the brow of her loved and lovely babe, will clasp it to her bosom there, and rejoice in the sweet assurance that it can never be torn from her fond embrace. The parent, who saw the light of his home go out, and the child of his love cut down by the hand of the ruthless destroyer, will weep in sadness no more, for the child that was dead is alive, and shall live forever. And those orphan children, whose condition, sad and lonely, excites our deepest commiseration, will be orphans no longer. They will meet their parents, and happy beyond description will be that meeting.

And when all sundered ties shall have been reunited, when all family circles shall be unbroken and complete, and when all ages, nations, and climes shall meet to dwell in everlasting harmony, and eternal day—then shall be brought to pass the saying that is written: Death is swallowed up in victory; it shall have no more power over the children of the resurrection. Sin is finished; its sting shall no longer be felt. Tears are wiped from off all faces, and the wail of sorrow, and the bitter cry of lamentation shall not be heard again while God's throne shall stand. Then all will be light and life;



and the soul, disembodied and enfranchised, will commence on its career of eternal progress, constantly elated with new discoveries; happy in the pursuit of holiness; joyous in the possession of virtue; and, from its present attainments, stimulated to still higher and holier purposes, and with an ever-increasing desire to know more of God, of the wide domain of truth, of the essence of the divinity, and of the unexplored regions of the universe, that lay, spread out in fields of verdant beauty and celestial glory, inviting study, research and praise.

Such is the exalted destiny of the race. Such the rich inheritance reserved for all mankind in heaven. And should we not live in view of our exalted destiny? If we are to be angels in heaven, if we are to be moral beings, with faculties and powers susceptible of vast and illimitable improvement, will we be slaves on earth? slaves to ignorance and sin? No! Let us arise, and with full purpose of soul, move in a sphere worthy of beings created in the Father's image, endowed with minds that shall brighten and expand forever.

*Carroll, N. Y., May, 1849.*

## CHRISTIAN GEMS.

### FAITH.

In this influence there is nothing mysterious, nothing romantic, nothing of which the highest reason may be ashamed. It shows the Christian his God, in all the mild majesty of his parental character. It shows you God, disposing in still and benevolent wisdom, the events of every individual's life, pressing the pious spirit with the weight of calamity to increase the elasticity of the mind, producing characters of unexpected worth by unexpected misfortune, invigorating certain virtues by peculiar probations, thus breaking the fetters which bind us to temporal things;

"From seeming evil still educing good,  
And better thence again, and better still,  
In infinite progression." *[Buckminster.]*

### DEATH A TEACHER.

We can hardly watch the gradual decay of a man eminent for virtue and talents, and hear him uttering, with a voice that will soon be heard no more, the last expressions of piety and holy hope, without feeling that the delusions of life are losing their power over our minds. Its true purposes begin to appear to us in their proper distinctness. We are accompanying one who is about to take his leave of present objects; to whom the things of this life merely, are no longer of any value or interest.

The eye, which is still turned to us in kindness, will, in a few days be closed forever. The hand by which ours is still pressed, will be motionless. The affections, which are still warm and vivid—they will not perish; but we shall know nothing of their exercise. We shall be cut off from all expressions and return of sympathy. He whom we love is taking leave of us for an undefined period of absence. We are placed with him on the verge between this world, and the eternity into which he is entering; we look before us, and the objects of the latter rise to view in all their vast and solemn magnificence.

*[Norton.]*

### LIFE A BLESSING.

The causes that conspire to make us happy are more numerous than the hairs of our heads, and rivers of pleasure flow down the earth, while our miseries are "few and far between." In all the diversified forms of human life, the great Creator has so ordered, that the joy shall triumph over the pain. You may go the wide earth over, and you will find happiness in every nation, tribe,

tongue, grade and condition of humanity. You may walk the streets of the thronged city, where man dwells in the blessedness of civilization; or you may roam the desolate wilds of the wilderness, where the swarthy savage seeks his food with his quiver and his bow; you may wander over the bleak mountains of Lapland, whose pale children shiver in the midst of storms, and frosts, and snows; or traverse the sands of Ethiopia, where the sable African melts beneath the rays of a vertical sun, and you will find happiness among them all. I pledge you my truth, that for every tear of anguish that meets your eye, you shall see a thousand smiles of joy, and for every sigh of sorrow that greets your ear, you shall hear ten thousand joyous notes of happiness.

*[Rev. I. D. Williamson.]*

### ATHEISM.

Once let men thoroughly believe that they are the work and sport of chance; that no Superior Intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is not heard in heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is everything to us, and death is total, everlasting extinction,—once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope perhaps, that human laws and natural sympathy would hold society together. As reasonably might we believe that, were the sun quenched in the heavens, our torches could illuminate, and our fires quicken and fertilize the creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? and what is he more, if atheism be true? *[Dr. Channing.]*

### LOVE IN THE HEART.

We are called and urged to love God, for our own good; to love Him that we may be born of Him—that we may know Him. Wealth avails us nothing, learning is powerless, honors and lustres pall and die. But to rich and poor, to the happy and the desolate, to all men as children of one great Father, a blessed privilege is given, even to be perfect as He is perfect. Who will not heed this privilege? This is religion, this is wealth, and this is knowledge. Experience teaches it, nature reveals it, Christ proclaims it, Heaven flings back its flashing gates and repeats it—he that loveth is born of God, and knoweth God. Have we yet material ideas of heaven? Do we dwell chiefly on its crystal splendor, its green palms, and its golden streets? Let us remember that heaven is purity, and spirituality, and holiness, pervaded by love. Yes, hope, having its best anticipations realized, need not pass the radiant gates. Faith, that glowed brightest in the hour of desolation, and that soared heavenward from the memorials of death and change, faith shall be dissolved in vision. But love can never pass away. It is the element of eternal life. Even here we may breathe and commence its immortality.

*[Rev. E. H. Chapin.]*

### MORTALITY.

The frail hold we take of every earthly possession, tells us that our grasp on none is for eternity. We are hurried on from object to object, before we can call anything ours. We meet friends, but while we cling to them the unseen hand of Providence tears us away from their embrace. Beauty we would linger here to admire, but, while we look, the grace of the fashion of it perisheth. Power just takes us by the hand, and bids us



adieu to greet a successor. Fame crowns us with her wreath, but, while we feel the rising flush of joy, she plucks it off to sport with others. Wealth comes to feast us, and roll us in his car of pleasures, and, while accepting his proposals, he dismisses us to tempt some other pilgrims on their way to eternity. The unseen hand of Providence thus tears us away from object after object, to show that here is not our rest, and that our hold on earth is frail and giving way. Around the city of our habitation, too, are the messengers he sends to warn us of this approaching departure. Decay stands with tottering limbs and feeble breath, and lisps to us with dying life, that we draw nigh the gates of our habitation, and soon will leave it for eternal worlds. Diseases—busy messengers—fly here and there, to tell us of our frail abode, and whisper in our ears, "Eternity." Death, armed with resistless power, stands with his commissions and their unknown dates, to lead us out of our residence below, and bar on us its gates forever. Everywhere in the city of our abode, are we reminded that we have not the power to prolong our stay in it, and that soon we shall leave its privileges, its dwellings, its streets, its sanctuaries, its Scriptures, its busy throng, for eternity.

[Fitch.]

#### PRACTICAL CHRISTIANITY.

I assert, with the most unqualified earnestness, that Christianity is the religion of life, and will bear to be carried in the whole extent of her spirit and of her laws throughout all the haunts and varieties of human intercourse—that her high pretension is to subordinate the every doing and the every interest of man to the regimen of her own unbending authority—that in her strictest and most essential character she may be introduced into the busiest walks of society, and there uphold her disciples in the exercise of that simplicity and godly sincerity which she lays upon them; and in opposition to all the alleged impracticabilities which are conceived to lie in the way of her full establishment over the acts and the consciences of our species, do I aver, that if she cannot be practical neither ought she to be preached—that if there be some invincible necessity why she should be banished from any one of your employments through the week, then she ought to be banished from every one of our pulpits upon the Sabbath—that she is either everything or nothing—that she knows of no compromise between her own laws and the maxims of the world by some expedient of time-accommodating conformity—that she disclaims all these midway adjustments entirely—and if she is deposed from her right of paramount control over all the conceivable cases of human conduct, then let her also be deposed from the ostensible place she now holds in the eye of the country—let her very name be given up to public scorn—let her forthwith be abandoned to the utter contempt and negligence of mankind.

[Dr. Chalmers.]

#### Original.

#### THE NORTH END VESTRY, BOSTON.

BY REV. E. FRANCIS.

There is but one spot in all that section of the metropolis of New England, called the North End, that the Universalist of the city, or neighborhood, regards as the Vestry. To be sure there are Vestries connected with many, if not all, the churches located in that part of Boston, but the place to which I allude is THE VESTRY par excellence.

It is in the basement of the First Universalist Church, on the corner of Hanover and North Bennett streets. I am thus particular in telling where it is, so that the reader who has never visited the tri-mount city, may be sure

to find it, if he should be there at any time, and wish to go in to one of the weekly gatherings.

Long years ago, when the venerated Murray was in the full vigor of his strength, a number of good and true men, whose hearts had been warmed by the blessed truths that fell from the lips of that faithful servant of God, purchased a church that had been built and occupied by believers in a limited creed. This done, they solicited him to become their minister. Accordingly he removed in due time from Gloucester, in compliance with their request. The Church underwent various alterations, but continued to be used by the society as their hallowed sanctuary till a few years since, when it was taken down, and the present large and convenient brick church was erected. My remembrances about the old house are few, as, in my boyhood, my parents were accustomed to attend constantly upon the ministry of Father Ballou. The first time I recollect to have gone to the Old Church to meeting, was with my father,—one beautiful Sabbath afternoon in summer,—who wished to hear that blessed man, Father Leonard, of Annisquam parish, Gloucester, preach. I cannot tell what he preached about, but I remember his earnestness, his deep devotion, and his patriarchal mien, as his long, thin hair was ruffled by a gentle breeze. He was the man who was settled as an orthodox, but became a Universalist, told his people so, and they became converts with him. His memory is embalmed in the affections of all who knew him.

Adjoining the Church was a vestry, from which the pulpit was entered. In that old vestry the Conference meetings were commenced, and regularly held, which have been regarded of so much importance by that people. I know not by what name they called the meetings in Father Murray's days, or in later times; I think I have heard they were "Berean meetings." Those old fathers met to sing, and pray, and converse, and exhort together upon the testimonies of the Sacred Scriptures.

It was not, till since I commenced the work of the gospel ministry, that I attended any of Father S. Streeter's Friday night meetings. For, let it not be forgotten that Father S. is the pastor of the old Murray Church, and has been, for, not far from a quarter of a century. I had heard much of them before. And when I first heard that Br. Bacon had begun his work, it was said that that vestry must have had something to do with it. The meetings on Friday evening, begun in the time of Murray, have been faithfully kept up by Father Streeter. If there was nothing to be heard, the familiar visit to that loved spot would be enough to inspire one with devotional feelings, and do him good. The vestry is on the same spot where Murray and his band of persecuted spirits, mingled in heart-felt worship. These are precious relics of the former sanctuary! There is the same old pulpit from which the word of life was freely dispensed to the thirsting soul, longing for an assurance of the impartial goodness of our Heavenly Father, and the unlimited mission of the Redeemer—the same pulpit where Murray stood when in health; and where he sat often in his chair and delivered his message, when he had become so enfeebled that he could not stand—the same altar, before which the emblems of a dying Savior's love were so often distributed, to those who thus loved to bear him in remembrance—and where too little babes were dedicated to the Giver of all good, by trusting parents.

Fastened into the ceiling above that old pulpit, too, is a portion of the old sounding-board, that echoed the joyful tidings of a world's salvation.

There, again, hanging upon the wall, is a very correct portrait of the old Saint himself. Then there are many of the silver haired fathers and mothers in Israel, who, in their youth hung with rapture upon the rich melody



of Murray's voice. Why! all this is enough to thrill every fibre of the Universalist's being! How often have I sat there and pondered upon the story of other times, that all these could tell should they speak!

But more than all, Father Streeter is to me the presiding genius of that vestry. I have never been there when he was absent, though he is sometimes, when out of town. In his vestry Father S. is in his element, never is more eloquent, than at times, there. The fervor of his manner, the simplicity of his illustration, the quaintness of his remark, the familiarity of his expression, the tenderness of his appeal, now moves you to smile, and next melts you to tears. There is no hypocrisy or secretiveness in his character. He speaks right out what he feels, and what he thinks; and there is an unction in his words that no other man can impart. I have heard him use language, with reference to the crying sins of the age, that would be treasured by the Radical; and I have listened to him when his soul has seemed to be translated into the upper world and he has lifted his audience, in imagination, beyond the clouds into the third heavens.

Father Streeter always has something new. He is as vigorous in appearance as a youth. He is always at work, yet never tired out. There will never be another like him.

But my article is getting long, and I have only begun to tell of the rich cluster of associations connected with the NORTH END VESTRY IN BOSTON.

Utica, N. Y.

#### CORRESPONDENCE.

The following letter was unavoidably deferred till this week; we are obliged to Br. C. for giving us in detail so good an account of the Anniversary week in Boston. We hope we shall not wait long, for the "next time" to be revealed.

#### NEW ENGLAND ANNIVERSARY.

BR. BALCH:—I have just returned from Boston. The past week has been rather unfavorable for the great anniversary festivals held in that city. It has rained during most of the time. Nevertheless, there was a large gathering of the various religious and (so-called) reform associations. Each seemingly intent on establishing his own peculiar doctrines. Among these the Abolitionist figured as largely, and probably attracted as much attention as any other body. It was really amusing to hear some of the leading men of their party answer to the charge of having voted the Free Soil ticket last fall. Garrison, and all who rail against the U. S. Constitution as a pro-slavery instrument, charged Douglass, Bradburn, Raymond and others with violating one of the fundamental principles of the party in either voting or encouraging others to vote for the Free Soil candidate. Mr. Douglass, though we acknowledge it to be a wide departure from his usual manner of treating subjects, did not meet the charge openly—but equivocated. Raymond met the charge without dodging. His speech was a bold and manly affair, and was delivered in an earnest and eloquent style. He did not admit that the constitution was pro-slavery, and justified his vote by saying that he used his vote as a *means*—not as an *end*. This was rather an ingenious time, and seemed for a while almost to confound the full-blooded radicals.

This subject afforded a new topic for discussion, and for a while led them off from the old beaten track of denouncing Churches and Ministers. From this side-path, however, they soon found their way into the old road, and renewed their attack with more relish and vigor than ever. Among many very abusive and slanderous say-

ings against the Christian ministry and the Christian church, they uttered now and then a truthful remark. One, whose name I did not learn, spoke upon the general state of apathy which seemed to pervade almost the entire religious and political mass at the present time. As an illustration of the fact he referred to the strong efforts made by the Orthodox Churches throughout the country to get up revivals. "But," said the Speaker, "they have failed. The age has become too enlightened to receive the mission of a Knapp or a Burchard as a God-send. Men are now seeking for a consistent, enlightened, merciful religion, and they will have it." I then said, *Amen*, hit or miss!

I did not attend the meeting of the various denominations, yet I understood that they were large and interesting. Even the Millerites came in for a share of the "Supper." Patient souls, they thought they now saw in that vast panoramic view of the political movements of the old world, a sure sign of the near approach of the Savior. But were I to judge, I should say that the world at present gives very little evidence of the speedy establishment of a Millennium.

The interest and zeal manifested by other sects on these occasions, excited a desire in our own denomination in Boston and vicinity to establish a "New-England Universalist Reform Association." Preparations were made—a meeting was called, and officers chosen in May, 1847. Last year they met—did some business, had a small meeting, heard a long report, discussed a few questions and adjourned. We met this year in the school st. church on Thursday morning at 10 o'clock. The attendance was larger than last year, though small at that. The constitution adopted last year had not yet been signed by a single member. The business meeting was opened and a committee appointed to appoint the officers for the year ensuing. Some little discussion took place touching the paying of the expenses for publishing the famous "Protest against American Slavery," issued by the instructions, not of the N. E. U. R. Association, but by a kind of mass meeting, held the day following the general U. S. Convention at the time it last convened in Boston. That Convention had nothing to do in originating the N. E. U. R. A., therefore the association was not responsible for the expenses of publishing the "Protest." However, they agreed, as Br. Bacon complained of suffering some *fifteen dollars*, to be generous and pay it up. In my humble opinion, that Protest against slavery did no good, but serious injury. Its tendency to division, and the discussions which it provoked, have operated to retard the abolition of slavery. And it has done this, in that it has lessened the influence of those means which alone can be successfully employed in abolishing this great national evil. My signature did not appear under that Protest, and I have never yet seen cause to regret that it did not. But to my great surprise, Br. Bacon *insinuated* that it ought to be made a test of membership of the N. E. U. R. Association. My name was reported, in nomination, as one of the vice-presidents. Now I had not signed the Protest, and Br. B. knew this. I saw a squeamish move, and expected to hear a groan. Br. B. arose and inquired if all the names reported for officers, had signed the constitution. He said he knew that there were some nominated *who had not signed the Protest*, and therefore were not such reformers as the Association designed to embody. Br. Adams seemed rather to endorse this narrow, contracted, proscriptive, creed-making doctrine, though he afterward *explained*! I replied to this effort to make the Protest against slavery a test of membership in the Association, I remarked to the Convention, that I was glad that the question had arisen in the early stages of our organization. Because, if the signing of the Protest was going to form the test



of membership, then I never should become a member of the N. E. U. R. Association. I never had signed it, and never should, with my present views; that such an objection might be urged with equal propriety against admitting persons into the ministry, and also into churches. T. D. Cook spoke also in reply. The insinuation, I am happy to inform you, did not prevail. The doctrine was founded upon the position that all who refused to sign the Protest were opposed to reform, especially the abolition of slavery. With how much propriety and charity this assertion is made, I will leave you to judge. The business of the meeting was done in harmony, and a strong anxiety seemed to pervade all minds to make our festival the beginning of greater events in the future.

At 11 o'clock, we were called upon to listen to the report of the Corresponding Secretary, Br. H. Bacon. If there is any merit in length, it certainly was an able document. It occupied two hours in reading. Perhaps it does not belong to me to speak of the merits of the report; still, being interested in the affair, I shall take the liberty of expressing my opinion:

1. It was too long. It would require more funds than we should be able to raise in three years, to publish it. This evil will probably be remedied, as a committee was appointed to publish such parts as would be of interest to the Association.

2. It was too common-place for such a document. It was mostly made up of those incidents with which nearly every school-boy is familiar. The merit of such an article does consist, in my opinion, in the skill with which such familiar subjects are woven together. There is a broad field open before us. The moral, political, and religious world are rife with facts and pregnant with events of a deeply interesting and instructive character, touching the tendency of the great central principles of Christianity, which ought to be collected and embodied in such a report.

3. The report did not seem to have any visible specific object in view. It was too desultory. Hence it failed to leave that impression upon the mind which every individual ought to carry away from such a meeting.

In connection with this meeting there was a social festival, good dinners, and good speaking—75 cents a ticket. I did not attend, but I was informed by some who did that it was well attended, and that they enjoyed a rich repast. Br. Chapin made a most eloquent and impressive speech, so did Br. L. C. Browne and others. The speaking ought to have been held in some public hall, and free. Such speakers would have assured us of a large and attentive audience. Like other bodies, we must adopt this course before we can succeed.

The different Universalist societies in Boston and vicinity, got up a Fair, the proceeds of which are to be devoted to the support of a Missionary. A worthy object, surely. The ladies manifested much taste in the choice and arrangement of the various articles exhibited for sale. All seemed devoted to the object of the occasion—especially in presenting articles and arguments with sufficient skill to extract money from the pocket. It was very rainy for two days; but few, comparatively, attended, but they had to pay for the *whistle*! I spent about *five dollars*, and brought home, not a very valuable Bible, cushion, bed-quilt, box, library of books, lamp-mat, &c., all of which I held shares in, but a pair of *elastics*, *tin whistle*, *coffee-pot*, &c., all which I took out of the "curiosity box." I did not attend on Friday, but think they did well—yea, indeed, I almost know they did, if Miss Vose and a few others presided at the tables. Upon the whole, they had a very pleasant, and, I hope, profitable time.

So much for the Boston Anniversary. Pardon me for this long article; next time I will be more brief.

Providence, R. I.

J. M. Cook.

Original.

## BRIEF THOUGHTS, ON VARIOUS TOPICS.

BY REV. E. W. REYNOLDS.

### NUMBER V.

#### SYMPATHY.

"Rejoice with them that rejoice, and weep with them that weep."—Rom. xii: 15.

This exhortation is worthy of the expansive and vigorous soul, and the strong and subtle intellect from which it sprung. It is worthy of the great Christian system, of which it forms so important a part. It reveals SYMPATHY as one of the moral graces, which, blended with the general order of the virtues, glitters with so fair a radiance in the Christian Life. \* \* \* Christian sympathy is our theme. I do not refer to a subject to which the human heart is a stranger. Man is constituted in harmony with the requirements of the text. The human soul, unless perverted from its true aim, and dragged downward by some foul passion, responds from those profound depths which the God of light has visited, to the call of sympathy; let it quiver on joyful or suffering tongues. If this were not so, why the wrapped attention and the awe struck look of thousands, when some master-spirit of genius sweeps the chords of infinite realities with his magnetic hand? \* \* \*

The beauty and holiness of sympathy! Who has not, at some period of life, experienced them? Whose memory does not revert back to some era in existence when the mingling of another's smiles or tears warmed and blessed the heart in its time of need? It may have been in childhood, when some of its petty sorrows needed a solace; it may have been in mature life, when the embarrassments of business, or the weight of care perplexed and weighed us down; or in lighter hours, when some great blessing was given us; or again, in the hour of mourning, when dead and silent loveliness wore the livery of the grave.

You may see the worth of this virtue, and the necessity for its manifestation, if you will imagine a being totally destitute of its influence—a being who seems to have no aim, no opinion, no desire in common with mankind;—who is bound to his race by no tie of grateful recollection or earnest expectation, and who treats all men as companionless rocks or trees, living a hermit's life in the midst of rushing throngs and busy gatherings. Such a being would be destitute of the strongest evidence of humanity, since, by neither manifesting nor receiving sympathy, he would bury or veil his divinity. We could not trace in him those links which should connect him with the eternal brotherhood, that bind the race together in a common destiny, for good or for evil. He would be, in fine, what no man has ever been: absolutely severed from his race. For, that God who has given us a common being, has woven a chord of sympathy which extends through every soul in earth and heaven, so sacred that it may never be parted while the universe is made glad by the smile of its author. Hence, no being can be wholly without its influence; and even the spirit that is trodden down in dishonor, and bathed in crime, must, at some time, turn to a kindred intelligence in the exercise of fraternal feeling.

It is reported from Washington, that Captain Wilkes, of the late exploring expedition, will command one of the vessels to be sent in search of Capt. Franklin.



Original.

## THE LIFE AND TIMES OF ST. PAUL,

IN A SERIES OF LETTERS SUPPOSED TO HAVE BEEN  
WRITTEN ABOUT A. D., 181, BY DAVID, THE GRAND-  
SON OF ST. LUKE, TO SEVERUS, A CONVERTED ROMAN.

## LETTER V.

MY EXCELLENT FRIEND:—

In my last letter, I said that a change was effected in the faith of Paul, during his residence of five years in Tarsus. Before you will be able to comprehend my meaning, it will be necessary to give you a little more information respecting the Jews. An exclusive, national pride persuaded them that God was, in a great measure, indifferent to the wants and condition of his other children, and directed his whole attention to the Hebrews. The apostles did not escape the hurtful influence of this opinion. Though the Savior several times condemned it, yet it lingered in the minds of the chosen band. Even the gift of tongues, on the day of Pentecost, failed to show them the universal nature of that spiritual kingdom which Christ came to establish. They were so much governed by its influence, that, passing by the whole Gentile race, they preached to none but Jews. Peter was the first to perceive his error, and through his influence the other apostles were blessed with a deeper insight into the Gospel, and a more correct knowledge of their duty. At the same time the circle of Paul's faith was similarly enlarged. He had been informed, on several occasions, that he was called to be the apostle to the Gentiles. The thought was seldom out of his mind, and he mused much on its meaning. And, after many struggles, he concluded that Christ came to save the world, and he immediately resolved to preach to the heathen.

He did not wait long for an opportunity to commence the work to which he believed himself especially called, and to which he resolved to devote himself, with all the earnestness of his nature and power of his soul. The circumstances which called him into the field were these. A number of brethren, having been driven from Jerusalem by the persecution which broke out after Stephen's death, travelled as far as Antioch, the capital of Syria, and, as you well know, the second city in the Roman empire. The inhabitants did not hinder them from preaching, and in a short time multitudes were converted to the truth. The Church in Jerusalem, hearing of this, sent Barnabas to confirm the believers. When he arrived he found the cause in a prosperous condition, and under his ministry its prosperity increased. But he soon felt himself unable to discharge the numerous and responsible duties of his station, and went to Tarsus in quest of Paul. Together they returned to Antioch, and labored there for a year with great success. As you may well suppose, the talents of Paul rendered efficient aid to the infant Church. While Barnabas was preaching Christ in the synagogues, Paul was not less actively employed in disputing with the Grecian sophists and philosophers.

Near the end of the year, business made it necessary for Paul and his friend Barnabas to visit Jerusalem. This business was to relieve the destitute. A severe famine visited Palestine, and the Christians of Antioch, wishing to relieve their brethren in Jerusalem, sent contributions to them by Barnabas and Paul.

But their stay in Jerusalem was brief. They had scarcely arrived in the city before James the younger was executed by Herod, and the king, perceiving that his death was pleasing to his mutinous subjects, sought to gain their affections by putting Peter in prison, with the intention of executing him the next day. These two events, together with the general feeling of hate which filled the hearts of the Jews, made the two apostles uneasy; and, being unwilling to incur useless danger, and anxious to return to their former field of labor, they bid farewell to the brethren, and departed. But they did not immediately return to Antioch, but travelled through several provinces of Asia Minor, and visited several of the islands in the Mediterranean Sea. At Antioch, in Presida, they made a public avowal of their intention to preach to the Gentiles, and were in consequence driven from the city by a mob composed of Jews. John, who had accompanied them thus far, here left them and returned to Jerusalem. Paul and Barnabas continued their journey, and went to Iconium. Their fame had preceded them, and they had scarcely arrived in the city before they were furiously attacked by a mob of Jews and Greeks. They fled to some of the neighboring cities, preaching Christ wherever they went. At Lystra an event occurred which shows the superstitious character of the ancient Greeks. Paul saw a lame man in the streets, and bade him stand up and walk. The people saw this miracle, and cried out, "The gods have come down to us." They called Barnabas Jupiter, and Paul Mercurius, because he was the more eloquent. Preparations were made to offer a sacrifice to them. The oxen, with garlands of flowers on their horns, were led forth to be slain, when the apostles rushed into the crowd, with their clothes rent, which, you know, is the Jewish method of expressing grief, and beseeched the infatuated multitude to desist. But in a few days a sudden revulsion took place in the public mind. The people, when they saw that the apostles were not gods, went, as is usual in such cases, to the other extreme, and believed them to be devils. The Greeks deserted them, and the Jews, assisted by some visiting brethren, from Antioch in Presida and Iconium, suddenly attacked Paul. Without giving him an opportunity to speak or escape, they stoned him until they thought he was dead, and then dragged his body out of the city. But he was only stunned, and soon recovering his senses and his strength, fled to a neighboring city, and from thence to Antioch.

Before he had fully recovered from the effects of this ill treatment, a new trouble appeared. Some of the converted Jews came from Judea, and taught the believing Gentiles that they must, in many important respects, obey the laws of Moses. The Gentiles murmured, and appealed to Paul and Barnabas. The two apostles decided against their Jewish brethren. Neither party would yield, and a spirited controversy was for some time carried on. It was finally thought best by the converted Greeks, for Paul and his friend Barnabas to go to Jerusalem, and lay this important matter before the other apostles. To this all consented. When the two reached Jerusalem and had mentioned their errand, the council was for some time divided, but as James, the elder, and Peter agreed with Paul, a favorable answer was given to the Grecian brethren.

After another short tarry in Antioch, Paul requested his friend Barnabas to go with him and preach the Gospel in other cities. To this Barnabas readily con-



sented, but when he in turn proposed to take John, Paul objected. He said that on a previous occasion John had deserted them, and he did not wish to have him for a travelling companion. Barnabas was equally decided. The dispute ran so high that these two men, who for ten or twelve years had been one in counsel feeling, suffering and object, separated never more to meet in this world.

Paul, accompanied by a disciple named Silas, went through the lower provinces of Asia Minor, and passing over into Europe, visited many places in Greece. Nothing of special interest befel him until he reached Philippi. But I must close this letter.

Farewell, DAVID.

## CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY JUNE 16, 1849.

S. C. BULKELEY & CO., PUBLISHERS.

### UNIVERSALIST REFORM FESTIVAL.

The annual gathering of the friends of reform, connected with our denomination, was held at Boylston Hall, May 31st. Though the day was stormy and disagreeable, a large number convened at 2 o'clock, P. M. and spent the afternoon in a most delightful manner. Br. T. S. Goddard presided, and in a most admirable manner. After announcing the object of the meeting, he called upon FATHER STREETER, who offered a feeling and appropriate prayer. Then commenced the discussion of subjects lying on the table. All took an active part in this exercise. The table was tolerably well furnished. When all had eaten to their satisfaction, the president of the day made an appropriate speech, on the object of the Reform Association. His remarks were brief and pertinent, and received with great favor. He dwelt upon the prominent feature of Universalism, and gave the company clearly to understand that he looked to Universalism for the removal of the evils which we deplore. He urged all to work in the spirit of love. The following hymn, by Miss N. T. Munroe, was then sung:

"A glorious day is dawning,  
And o'er the waking earth  
The heralds of the morning  
Are springing into birth.

In dark and hidden places  
There shines the blessed light;  
The beam of truth displaces  
The darkness of the night.

The advocates of error  
Foresee the glorious morn,  
And hear, in shrinking terror,  
The watchword of reform.

It rings from hill and valley,  
It breaks oppressions chain,  
A thousand freemen rally  
And swell the mighty strain.

The watchword has been spoken,  
The light is breaking forth,  
Far shines the blessed token  
Upon the startled earth.

To souls and homes benighted,  
The blessed truth is given,  
And peace and love united,  
Point upwards unto heaven.

After the conclusion of this hymn, Br. E. Fisher, Jr., of Salem, was called upon. His speech was happy and instructive. He made several allusions to the reign of witchcraft in Salem, and to the great changes which have taken place since the time when witches were hung. It was possible, he said, that we hold errors as great as those held by Cotton Mather and his associates. As we progress, we may see these errors, and look back upon them with surprise. We ought, he said, to work for reform, and he thought that all who would not work should not eat.

Br. Nye, of Bangor, Maine, followed Br. Fisher. He could not tell why he was requested to speak for Maine, since Brs. Gardner and Weston were both present, and better able to speak in behalf of the cause of Reform than he was. He referred to a conversation he had in coming to the city, with some clergymen of other denominations. They argued for capital punishment, and endeavored to sustain their argument by an appeal to the case of Dr. Coolidge. Br. Nye showed that no argument could be built on his case, for the punishment contemplated by the law, in regard to Coolidge, was not inflicted. He had the largest liberty which could be enjoyed in the prison. He was a sort of general waiter, and was not kept confined as the law required. The chaplain of the prison was present during the conversation, and confirmed the statements made by Br. Nye, respecting the privileges given to Coolidge.

Br. Browne, of Nashua, N. H., followed Br. Nye. He spoke chiefly upon the manner in which the poor are treated in New Hampshire, and in different parts of our country. The cases to which he referred, showed that the poor are often most shamefully treated, that the custom of putting them up at auction, and giving them into the care of the one who will keep them the cheapest, was cruel, and that the management of many of our alms houses was entrusted to men wholly unfit for such a station. He hoped that the evils connected with the management of the poor would be considered, and made the theme of remark at our next annual gathering.

A second hymn was then sung. This was written by Br. J. G. Forman:

Let praise to God ascend,  
Our Father and our Friend,  
That he has given  
His well-beloved Son,  
The Just and Holy One,  
To draw us to his throne,  
To peace and heaven.

In his great Father's name,  
To sinful men he came,  
To bless and save,  
To teach Fraternity,  
To set the Captive free,  
And raise Humanity  
From the cold grave.

Amidst unholy strife,  
The great Reformer's life,  
Was mildly spent,  
Teaching, through Galilee,  
By Jordan and the sea,  
His gospel, full and free,  
Repent, repent.

Long may this thrilling word,  
In every clime be heard,  
O'er land and sea,  
Until all wrong shall cease,  
And Righteousness and Peace,  
Shall yield a blest increase  
Of Liberty.

And here on this glad day,



Let each full homage pay,  
With loud acclaim ;  
Let cheerful songs arise,  
Like incense, to the skies,  
To the All-Good and Wise,  
In Jesus' name.

R. Frothingham, Jr., Esq., of Charlestown, made a capital speech. He was pleased with a remark made by the President in his opening address. He had said that this was a Universalist Convention. Mr. Frothingham loved it for that very reason. He then proceeded to speak of the character of Universalism, its effects, its agency in producing reforms, and the results it is destined to accomplish. His speech was brief and to the point.

Mr. F. is one of our most intelligent laymen, and his influence for our cause is very great. He is a Universalist.

Br. E. H. Chapin spoke next, and spoke in his best manner. We should like to give the substance of his remarks, and we wish that he would write them out for the Messenger. He dwelt upon the importance of adhering to principle.

Br. Eli Ballou followed Br. Chapin. He could not make a speech, especially after Br. Chapin. He had enjoyed himself much, and felt fully compensated for the journey he had taken to be present. He exhorted the brethren to be faithful.

Br. Bacon next addressed the company. He was struck by a passage of Scripture quoted by Br. Fisher, and it was well for clergymen to be struck once in a while by a passage from the good book. The text was: "If a man will not work, he shall not eat." He wondered how a man could eat unless he did work. He was reminded of a man who asked the keeper of a restaurant to work his jaws for him; but he thought such a man would have to work or be sadly troubled with dyspepsia. He called upon the people to work, and gave some well-timed advice in regard to carrying out our principles.

Br. P. H. Sweetser, Esq., followed. He made an able speech, and showed that it was the duty of every man to work for reform, and to be governed by the law of God. He had no sympathy with him who will yield to an unjust law.

Br. A. A. Miner next addressed the meeting. He commenced by referring to a man who called himself a Universalist, and yet asked father Ballou if he thought any but Universalists would be saved. As ridiculous as this question appeared, it was not much more ridiculous than the idea which some entertain that it is not the duty of Universalists to engage in reforms. He thought that this was just as obviously their duty, as it was obvious from Universalism that those who are not Universalists will not be saved.

Br. J. G. Forman followed Br. Miner. Br. S. Streeter succeeded him in a brief and musical speech. Br. G. Adams spoke next, briefly, but energetically. He wanted all the people to work:

Br. T. Whittemore was called upon, but he refused to answer the call. FATHER BALLOU responded to a call made upon him. He spoke upon progress and reform. He would ask all to keep in mind and exercise the principles on which all progress and reform should be made. He would name those principles. The first was mercy, the second was impartiality. If these were regarded we should have the wisdom from above—the Gospel of Christ, the religion of heaven. In conclusion he alluded to the storm of the day, and expressed the hope that the truths which had fallen upon their hearts would distil like the rain that had fallen upon the earth.

Dr. Ballou offered a word. He thought it not right that he should speak when so many brethren from abroad were present. They could apply to him the words of the Savior: "The poor

ye have always with you. The exercises were then closed by singing the following hymn, written by Mrs. C. M. Sawyer:

We have met—and gladness round us  
Hath a band of beauty twined,  
Love with genial smile hath bound us  
Heart to heart, and mind to mind.  
Words of friendship have been spoken,  
Hands been clasped ne'er clasped before;  
Be the friendship long unbroken  
Though the hands be clasped no more!

We are parting—some forever  
To be sundered far and wide;  
Years may roll away, but never  
Bring us more all side by side.  
But within our hearts deep cherished  
Memories of this hour will dwell,  
As a "thing of joy," not perished,  
But embalmed and treasured well.

We are parting—softly breath it—  
Every low, sad farewell tone!  
That each heart may catch and wreath it  
With the gems it calls its own;  
True hands in each other pressing—  
Moistened eye and lingering heart—  
Lips invoking God's rich blessing—  
Thus, O Friends, thus let us part!

Our report of the speeches, though very meagre, occupies so much room that we have no room for remarks. The occasion was pleasant and the speaking generally good. We hope, however, that if we are to have another dinner, we shall have one reform made. We do not believe in the propriety of having all the speechmakers singled out, and marshalled in the order they are to speak. We want more freedom allowed, and a privilege given for any one who has a word to say. We would have only two or three selected, just enough to start the work. There were brethren present from various parts of the country who had a desire to give utterance to their views, and whom it would have been a privilege to hear, but they were cut off by the regular speakers. We mention this evil because it was a matter of complaint last year. Besides, the man who is called upon for a set speech, thinks that he must make a long one, and long ones are not what we want on such occasions.

## AN INQUIRY.

MESSRS. EDITORS:—Will you please inform me of the meaning of the passage of Scripture in the parable of the rich glutton, and Lazarus the beggar, which is found in the 25th verse of the 16th chapter of Luke, where Abraham is represented as saying to the glutton, that he had received the good things in his lifetime, but that now he was dead, he was tormented. And, certainly, gentlemen, the glutton was represented as suffering awful torments after he died. I should like to have you explain to me what you think of this parable. It seems to me, sirs, that he would not be represented as suffering so awfully, neither does it seem to me as if he would have felt so anxious about his brethren, if he was not suffering most awful punishment for his sins, by the reproach of conscience, and that he had no prospects of ever being rid of it. I ask for information as I never read any Universalist work until I read your paper of the 11th of May. Please also state at the same time what works on the subject I had better peruse.

J. K. H.

We have not the time nor space to enter into a full and laborious exposition of the parable cited by our correspondent. The "meaning," in few words, which "J. K. H." requires, is this, in our opinion. Christ did not design in the parable, to teach the condition of the "rich glutton" after death or of any one else; but to show the Pharisees the nature and condition of



the Jews and Gentiles in reference to the Gospel. We understand by the "rich man" the Jewish nation, which it may well be said "fared sumptuously" in a spiritual and moral sense, for they were the chosen people, they had been "exalted to heaven," in other words, their privileges and opportunities in relation to divine truth had been superior to any other people. On the other hand; the Gentiles, represented by the poor beggar, were looked upon as aliens, from the commonwealth of Israel; they were ignorant of God; and in a spiritual sense, may be said to be starving for food. "J. K. H." is aware that in various parts of the New Testament, the Jews as a nation, are rebuked for their transgressions, and prophecies are uttered against them, that their city should be destroyed, their people scattered abroad, and their boasted possession trodden down by the Gentiles—see Matt. xxiv—xxv, and various other places. Now if we say that the Jewish nation was to die, yea it did die, to the high privileges and honors it once enjoyed; that the Gospel with its glorious hopes and its heavenly doctrines was to be taken from them, and given to the despised Gentiles; that they were to suffer physical and moral evils of a more appalling nature than any people had endured before; that they were to be cut off from the temple-worship, and grope their way amid reproaches and contempt and moral blindness forever, or as long as they should be a distinct people; would it not seem that this "rich man" was a very suitable emblem or figure to denote this wicked nation? On the other hand, the Gentiles, hitherto rejected and condemned, were to receive the Gospel, and enter into its hopes and joys. They were no longer to be the poor beggar full of sores, but they were to become the partakers of Abraham's blessings and privileges by having his faith, which is well represented in the parable, by the words "carried by angels into Abraham's bosom." The remarks of our correspondent are founded on what we regard an erroneous view of this instructive and beautiful story. He, like many others, calls it a parable, as it truly is, and then speaks of it as a matter of real, literal history and nothing else. Suppose we should explain all the parables in this way. Take for example, Nathan's parable to David, II. Sam. xii, and we should then have the prophet telling David a fact, about a real lamb that really did lie in the bosom of its master and did really eat at his table. This was not the meaning of Samuel. It is easy to see who was intended by the lamb, and who by the rich man. Take also the parable of "the prodigal son." Who was signified by the prodigal? Not a real boy that went away from his father's house and ate with real hogs. No, the prodigal means sinners, and the father means "God in Christ reconciling the world." We explain the parable of the "Rich man and Lazarus" in the same way. The rich man who "fared sumptuously," &c. is not a real man who really died a literal death, but a figure, an emblem of something or somebody else.

Our correspondent will perceive by these general remarks that "the awful punishment" of which he speaks, and the "hell" and "torments" mentioned in the chapter cited, may signify the punishments that came upon the Jewish nation for their rejection of Christ. The death of the poor man and his being carried into Abraham's bosom denote the change of the Gentiles from low moral degradation to the joys and purity of believers in Christ. For a more full, and better explanation of the parable, we refer our correspondent to "Ballou's Notes on the Parables, Whittemore's Notes; and Balfour's First Inquiry." We shall be happy to aid our correspondent in his inquiries of "what is truth." May he know the truth and may it make him free.

## THE CONTRAST—WHICH IS TRUE?

A writer in the "Independent," over the signature of "The-  
ta," thinks the controversy occasioned by Dr. Bushnell's late work, to be "quite unprofitable;" and yet he enters into it with a degree of dogmatism and sophistry rarely matched on the subject of the "Trinity, the incarnation, and the atonement." He thinks it "vexes the hearts of Christians," and has not the "slightest tendency to spiritual advancement, confirmed faith, growth in grace, or increase of vital piety."

He states his case thus:

"The Bible reveals to us the facts—That the Godhead is a Trinity, viz: the Father, the Son, the Holy Ghost; that Christ is God; that he became Incarnate in the flesh, and was the man Christ Jesus; that he died, and by his death made an atonement to God for the sins of all those who should fulfil the conditions of Eternal Life, viz: repentance, faith, and works."

Doubtless it is a staggering mystery how three persons are one God; but it stands so propounded for our belief in the Bible, and it will be none the less a mystery though we reason and dispute about it to all eternity.

That Jesus was God the Scriptures abundantly and clearly testify. That he was also the man Christ Jesus is not less clearly or abundantly testified to on almost every page of the New Testament.

We then have the fact of the Incarnation, and the death of Christ, by which he made an Atonement for the sins of all those who should trust in Him.

We are plainly assured that he has paid the full penalty of a broken law, and that we have nothing to do on our part but simply repent and believe on Him."

The Bible reads thus:

"Hear, O Israel, the Lord our God is ONE Lord." "God is one." To us there is ONE God, the Father."

"Jesus, who was made a little lower than the angels for the suffering of death, was crowned with glory and honor; that he by the grace of God should taste death for EVERY MAN."

"And he is the propitiation (atonement) for our sins; and not for ours only, but also for the sins of the WHOLE WORLD."

"There is ONE God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

"In due time Christ died for the ungodly"—while we were yet sinners Christ died for us.

"He that doeth wrong shall receive for the wrong he hath done."

"God will render to every man ACCORDING to his works."

"Though I understand all mysteries, and all knowledge, and have all faith so that I could remove mountains, and have not charity (LOVE) I am nothing."

"Love is the fulfilling of the law."

It is singular with what pertinacity some people stick to their old notions, for no reason in the world than because they are their opinions, propounded by their church. Nor less strange is the audacity with which they thrust those errors before the world as the doctrines of the Bible, though the Bible directly contradicts them; asserting that they are essential to salvation. The world has had assertions long enough. It now asks for argument, for proof, for a reason of the hope; and we are glad Dr. Bushnell is not afraid to come manfully up to the work. The Lord has had witnesses in all ages. It is too late for Protestants to dogmatize. The lessons of the olden churches are not forgotten. He who attempts to arrest God's work now going on in the world, is more "audaciously bold" than he who attempts a solution of the mysteries and errors of what passes for Orthodoxy. We are glad to see some men of true courage starting up in all the provinces of true reform. Old errors cannot long survive the scrutiny now going on, no more than the wrongs of tyranny can live where the spirit of freedom prevails.

W. S. B.

Dispatches to the War Department, from California, state that the people had organized a Government for themselves, and had adopted the Wilmot Proviso as a fundamental article.



## THE NATIONAL REFORM CHURCH OF FRANCE.

It is amusing to see with what anxiety the recent movement of a few zealous and ambitious sectarists, who have seceded from the Reformed Church, are watched by certain sects in this country and in England. Every opportunity is seized upon to praise them, and to condemn those with whom they have so long lived on terms of intimacy and Christian Fellowship. Rev. F. Monod, the prime instigator of the schism, was for many years settled in Paris, and distinguished as a sort of leader in the Reformed Church, finding himself falling a little behind, while the church was going forward, he made an attempt to regain his position by insisting upon the adoption of a *creed* by that church. Failing of that, he, all at once, became marvellously conscientious about the *State Church*, and forthwith undertook the establishment of a *Free Church*, somewhat after the manner of the Kirk of Scotland, to which he was urged, no doubt, by certain delegates from that country, who attended the meeting of the French Synod last September.

M. Monod visited London and made a speech, not long since, in which he says some hard things against the Church with which he would have been abundantly satisfied if it had adopted his creed as a dogmatic basis. He assumes to give a succinct history of it, as we learn from "*Le Lien*," the Protestant paper which follows up his remarks, as reported in the *Christian Times*, with some pretty plain and significant comments. Like his class on this side of the water he could not rest his case without accusations of "*complete corruption*," against the church he had left. In the true spirit of the Pharisee, he claims to be more holy than others. This accusation is firmly and manfully met in *Le Lien*, and the names of Martin Rang, Lombard, Chiron, Mordant, Blachon, Durand, Desmont and others are cited in vindication of the position of the church, and the falsity of the accusation. He also accuses the church of a "*complete indifference as to doctrine and discipline*," permitting Arians, Socinians, Unitarians, and heretics of all sorts, to preach and teach their mortal errors. The liberal sentiment which he calls "*Latitudinarianism*," troubles the old gentleman, we fear, more than the 1000 francs he was in the habit of receiving from Government. As yet few have followed his example, and one of the most distinguished divines of France, Rev. Adolphe Monod, has been elected to fill his place in Paris.

M. F. Monod, preached his farewell sermon lately, which was followed by a rejoinder from Rev. A. Coquerel, "*On the new Schism in the National Church*." We shall expect to receive a copy of the Sermon as soon as published and will lay a translation of all or parts of it before our reader. It will doubtless embrace much valuable information, upon the condition of religious opinions in that country.

W. S. B.

## THE TOUCHSTONE.

Many individuals are professedly very anxious to know whether the Gospel of Christ be true or false; whether it came from God and really has his sanction and approval, or whether it be of human origin, fabricated by the cunning craftiness of men. And the question is certainly one of vast moment: and to each individual it is of great importance to have it answered, and rightly answered too.

Now, there is no difficulty in answering this question; at least none in the nature of the subject; none except in the mind or circumstances of the individual seeking its solution. There is a touchstone by which to try it, a certain test by which to determine the character and origin of the Gospel of Christ. The original Promulgator of this Gospel has given us the test in the following words: "If any man will do HIS WILL, he shall know

of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17. Here then is the touchstone. The Jews marvelled at Christ's teachings in the temple, and said, "How knoweth this man letters, having never learned?" Jesus answered them, "My doctrine is not mine, but his that sent me." i. e. it is of Divine origin, and no human invention: and to prove it, he gives them the before quoted test by which to try it,—"If any man will do God's will he shall know"—he shall not be left to doubt, conjecture or uncertainty, but shall know of the doctrine of Christ, whether it be of God or man. Now, every reader of this article may know the origin and character of the Gospel, may determine it with absolute certainty, by applying this test: just do God's will, as herein revealed, or obey the Gospel of Christ—put its every precept and principle in practice. Love God with all the heart, soul, mind and strength and your neighbor as yourself; deal justly, love mercy, walk humbly before God; do unto others as ye would they should do unto you; love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use and persecute you; pray without ceasing; visit the fatherless and widows in their affliction, and keep yourself unspotted from the world; in short, do your whole duty to God and man; put in practice daily and constantly the religion of Christ in all its purity and power, and you will then be able fully to decide upon its character. If, in putting it into practice, it makes you unhappy, discontented and wretched, it cannot be of God; it is a human invention and entitled to no confidence or respect whatever. But if you find it exactly adapted to your nature, that it meets your every spiritual want, calms the boisterous passions, subdues the turbulent temper, and gives you peace, joy, comfort, hope, charity, blessedness, then have you the proof that it is of God and not of man. Try it by this rule. Live it; love it; eat it; drink it, wear it; never forsake it; never neglect it; and you will find it is the "power of God unto salvation to every one that believeth," and obeyeth its divine injunction.

D. S.

## A BOOK NEEDED.

Bro. Gurley, of the "*Star in the West*," seems to think that a book is needed "to set forth and illustrate in the clearest manner, the certain disadvantages and positive punishment of sin, in this world, and the great advantages and enjoyment of a life of righteousness," and asks who will write such a book? Now we are so unfortunate as to differ with our brother in regard to the necessity of another work of the kind that he speaks of, since we have already one that is very full and clear on the subjects above referred to. To justify us in our opinion, we propose to give a few extracts from a book that has long been before the public. "Who will by no means clear the guilty." "The soul that sinneth, it shall die." "Though hand join in hand the wicked shall not be unpunished." "The righteous shall be recompensed in the earth, much more the wicked and the sinner." "Great peace have they that love thy law and nothing shall offend them." "In keeping the commandments there is great reward." These are but a tithe of the quotations that might be made from a work with which Br. G. must be familiar, touching the punishment of sin and the reward of righteousness. We very much doubt whether the most talented man in the order, or in the world could make the truth in regard to this important matter, plainer than God has done it in his own word. It seems to us that nothing plainer is needed.

The stock of the Delaware, and Hudson Canal Company is considered so good that \$157 is paid for \$100 of it.



## WE NEED A REFORMATION.

A well written article under the above caption, from the pen of Br. I. George, appeared in our paper a week or two since, which seems to have elicited considerable attention and remark. We are glad of this because we deem the subject an important one, and the agitation of it in a proper spirit, cannot but be attended with favorable results. There were, however, some things in that article that were not exactly to our taste, and some of the censures and charges were by far too general and sweeping in their character, and we were only prevented from making known our dissent at the time the article appeared, by a pressure of other duties and engagements. We will at the risk of being thought behind the times, point out some of the objectionable features in the article, that in our view, "need a reformation."

We do not believe, for one thing, in scolding people into their duty, or attempting to frighten them into it, by an exaggerated representation of alleged defects and abuses. A milder tone, and a spirit more deeply imbued with that "charity, which thinketh no evil," would in our judgement be far more likely to effect a 'reformation,' in all cases where a reformation is needed. We very much doubt whether the author of the article in question can find facts sufficient to justify the following sweeping declarations:

"A want of attention to the vital claims of religion upon the heart. It is a shameful truth that this important demand of the Gospel is almost entirely neglected in the denomination. Vital piety, a new heart, and a prayerful and holy life as the first obligation of the New Testament, has very few advocates in the order; and there are very few, aside from the clergy, who make any pretensions to such qualifications."

"There is among us a contentious, wrangling, controversial spirit, which is certainly uncalled for, and which too often usurps the place of the mild and gentle affections of Christ's spirit and religion. There are multitudes professing a faith in Universalism, who seem to think they have performed their whole duty religiously by a boisterous defence of their faith in controversy, and by giving their orthodox neighbors a severe and unmerciful castigation."

"There is a notorious lack of public spirit in the denomination. The missionary cause, and that of education, is woefully disregarded and neglected. It is true that our publications, our ministry, and other claims which appeal more directly to the personal gratification and interest of the individual, as a general thing, receive tolerable respect and consideration at the hands of Universalists. But the truly catholic spirit is almost extinct among us. There is an unwillingness to make any sacrifices for the intellectual and spiritual improvement of others. And this is to be attributed to a want of vitality, of deep religious feeling and devotional spirit among us."

We deeply regretted to see these, and a few other blemishes of a like character, which served to mar the beauty, and impair the force of an article containing many valuable suggestions, that are of the highest importance to the well-being of the denomination.

Among others who have taken upon themselves, to notice the article referred to, is Br. Drew, of the Gospel Banner, who with characteristic candor and courtesy, denies the truth of the strictures as applied to the brethren in Maine, and turns the whole over to the brethren in New York. He says, in reference to the above extracts, and other strictures in the same article:

"They may and doubtless do apply quite extensively in New York, and we know some other places where the rebukes of Br. George are deserved."

And adds:—

"We know ministers in this State (Maine) who do in all their labors insist upon the supreme importance of vital piety and a new heart. Br. G. should not speak in the name of the Denomination."

This is very modest, certainly.

Again, he compliments us by saying:—

"This used to be so once. It is not so now—certainly not hereabouts. New York is behind the rest of the Universalist world half a century if Br. George characterizes it aright in his article."

Well, we certainly hope it is so that our brethren in Maine are in advance of all the rest of the world in piety, liberality and good works, but really this disposition to trumpet forth their own fame is not the most satisfactory method in the world of making it known.

When individuals appear to be so exceedingly proud of their humility, and make such an ado about their superior Christian attainments, we cannot help suspecting that they may have mistaken their true condition, and that, to secure the praise of men may be an object of quite as deep concern with them as the praise of God.

The fact stated by Br. Drew, in another column of the same paper in which this boasting appears, furnishes a sad commentary upon this vaunted piety and spirituality. Hear him:

"We beseech the attention of our brethren and friends to the statement of Br. Nye, of Bangor, Chairman of the Tract Committee, in to-day's paper. Is it not humiliating, that, after all the Resolutions and Proceedings of the State Convention, after the organization of a Board of Publication, after the Appeals made to Churches, Societies, private individuals of property, and public contributions, in the course of a whole year, enough cannot be raised to pay the cost of publishing only \$154 worth of Tracts! That little sum has been expended, the publications have ceased, and the Committee has received but \$96 dollars from all sources, leaving them minus \$58. Br. Nye says the Committee will lose one-third, if the whole brotherhood throughout the State will make up the other two-thirds. This will be a sorry dependence."

It would seem from this statement, and the pitiful appeal in connection with it, that there is room for amendment, even among the brethren in Maine, notwithstanding Br. Drew seems to think that they do not need a reformation, being already so far in advance of their less fortunate brethren in this region. New York, benighted as it is, besides distributing many thousands of tracts, has still a large supply on hand that are already paid for.

## IRREGULARITY OF THE MAILS.

The usual amount of inconvenience incident to the commencement of a new administration, and extensive changes of Post Masters, Clerks, &c., is very sensibly felt all over the country. Complaints of irregularity, or the non-receipt of our paper, reach us from every quarter, notwithstanding we take every possible pains to have it regularly mailed. We beg our friends to bear their afflictions as patiently as they can, as we trust that these new officials will shortly become better acquainted with the duties of their stations, and relieve both publishers and patrons of the vexations and losses consequent upon a bungling or inefficient management of the Post Offices and mails.

"THE GOVERNMENTAL INSTRUCTOR."—This a book of 190 pp. just issued by Collins & Brother, 254 Pearl street. The author, J. B. Shurtleff, has given a concise, but a comprehensive view of the separate governments of all the United States, with various other matters relating to our form of government. It is designed to instruct the pupils of our Schools and Academies as well in the details of our national and state governments as in the various sciences.

The "Nature and origin of Laws," "Powers of the Government," "Veto Power," "Contracts," &c., &c., are plainly and



justly described, in a style suited to the young mind, and at the bottom of each page is a set of questions referring to the facts which precede them. The book contains a vast fund of useful and valuable information, which every student ought to know. It is admirably calculated, we think, to supply a deficiency in the education of the young, that has long been prominent in our educational system. We would recommend to parents making out a list of school books for their children, to put in Shurtleff's "Governmental Instructor."

#### ORDINATION.

On Wednesday, May 23d, an Ordaining Council assembled in Bernardston, Mass., and organized by electing Br. W. Wilcox Moderator, and Br. C. E. Hewes, Clerk.

Prayer was offered by Rev. A. M. Bridge.

The Committee on Fellowship and Ordination reported, that "they had received a request from Rev. O. Perkins, and also from the society to which he ministers, that Ordination might be conferred upon him; and that having made suitable inquiry and investigation, they unanimously recommend that the request be granted."

The Council proceeded with its examination of the qualifications of the applicant, and accepted the Report, and adopted the recommendation of the Committee.

*Voted*, That the Clerk prepare the Minutes for publication, and with them such remarks as he may deem expedient.

Adjourned to meet at the Church for the purpose of conferring Ordination, where the following services took place:

Reading of Scriptures, by Rev. A. M. Bridge. Introductory Prayer, by Rev. J. M. Ford. Sermon, by Rev. C. E. Hewes. Concluding Prayer, by Rev. W. Wilcox. Charge, by Rev. W. R. G. Mellen. Right Hand of Fellowship, by Rev. E. Guilford. Address to the Society, by Rev. J. W. Ford. Concluding Prayer, by Rev. C. R. Moore. Benediction, by Rev. O. Perkins.  
W. WILCOX, Moderator.

C. E. HEWES, Clerk.

**REMARKS.**—In the morning, Br. Mellen, of Chicopee, preached a well-timed and truly valuable discourse, assisted in the services by Br. Moore, of Brattleboro'.

Br. A. M. Bridge, who was present with us in Council, and who assisted in the services of Ordination, is the pastor of the Unitarian Church in that place. His Christian courtesy and kindness will not soon be forgotten.

The day was pleasant, the congregation large. The services, though unusually lengthy, were deeply interesting, and attentively listened to.

The Society in Bernardston is small, but well united, and very much attached to their Pastor, who, though young, is full of promise, and every way worthy of their confidence and esteem. God's blessing be upon both Pastor and people.

"Trumpet" and "Freeman" please copy.

#### A PRESENT.

Wm. Rayner, Esq. of Bellport, L. I., has sent us a barrel of very fine oysters, for which he has our hearty thanks. Mr. R. was a school-mate of ours in our boyhood, and we shall not soon forget the kindness of his youth, or the good will of his riper days.

B. B. R.

#### CHANGES:

Address R. A. Abbott, North Chatham, Mass.; Rev. A. G. Laurie, Buffalo, N. Y.; Rev. J. H. Campbell, Painesville, Ohio; Rev. H. A. Eaton, Milford, Mass.

## Miscellaneous Department.

Original.

### THE GLOAMING.

BY MRS. C. M. SAWYER.

O'er the dark cedars and the solemn pines,  
Whose brooding shadows all around me lie,  
Pale Hesper's lamp, like some pure Vestal's, shines,  
The sole, sweet tenant of the western sky.

Softly it glimmers through the autumn boughs,  
And the pale mist falls, paler, stiller down,  
Robing the dell, whose withered verdure shows  
The foot of death still sternly marching on.

Twilight, how fair! yet round thy brow, me seems  
The shadowy folds sweep darker than of yore,  
When my young heart was blithe, and all its dreams  
The rainbow hues of hope and beauty wore.

But peace! a dreamy music 'mid yon limbs  
Awakes; and strains, by woodland waters wreathed,  
Steal faintly on my ear, like far-off hymns  
By some lone spirit sadly, sweetly breathed.

And, lo! before me, as I dreaming gaze,  
From memory's twilight, long-lost shapes arise;  
They gather near the loved of other days  
And dimly pass before my spirit's eyes.

O, holy shadows! never more on earth  
Will eve or morn unite us all again!  
Passed are your faces from the board and hearth,  
Passed—with the roses and the summer rain!

Yet, by your eyes, more mild than yonder star,  
That mirrored forth the deathless soul within;  
And, by my faith, I know where now ye are,  
Earth's severed ties will all unite again.

### THE CHOLERA!

A committee of highly respectable Homœopathic Physicians in this city, have issued the following instructions with reference to the existing epidemic. Whatever be the opinion which the reader may entertain of the Homœopathic system, he will nowhere find more judicious general directions for the preservation of health at this crisis, or at any other.

1. Avoid crowded assemblies and crowded sleeping apartments, and as much as possible shun the presence of filthy persons. The disease is mostly developed in crowded dwellings, ships, prisons, camps, &c., and it very seldom appears in houses occupied by a single family.

2. Observe cleanliness of person, and advise your servants to wash themselves, especially the feet, in cold water daily.

3. Dwellings, especially sleeping apartments, should in all cases be thoroughly ventilated.

4. Pursue your ordinary course of diet—observing some moderation as to vegetables and fruits. Night meals are to be avoided. Regularity in the hours of eating is very desirable. Tobacco and alcoholic drinks should be continued by persons fully addicted to them; but the quantity should be somewhat less than is the custom of the party.—Articles of diet known to disagree with the regular action of the bowels should be most scrupulously avoided.

5. Avoid fatigue. Keep the person warmly clad, without over-clothing.



6. Mental agitation and undue indulgence of any of the passions should be avoided. Professional excitement should, as far as possible, be shunned.

It is well to reflect, that of many thousands who should carefully observe the foregoing suggestions, not more than one or two would be seriously affected by the Cholera miasm, even where it is seriously epidemic.

7. Cathartics and laxatives must be avoided wholly. No means should be taken to remove costiveness, except such as are prescribed by a physician. The use of laudanum, or opium in any form is exceedingly injurious.

8. During the presence of Cholera as an epidemic, persons disposed to use every precaution may take Veratrum and Cyprum as prophylactic means. These should be taken each every fourth day, one dose at bedtime. The third attenuation is preferable. The dose may be about one drop, or one grain. They are to be taken in alternation.

9. If there should be slight disturbance of the system, as nausea, shiverings, vertigo or oppression at the stomach, take a powder of ipecac of the third trituration every three hours until these symptoms disappear.

10. If there be watery looseness of the bowels, without pain or cramps, take one drop of Veratrum every third hour until it is removed.

11. If the looseness be accompanied by cramps, take Cyprum, as much as will lie on a half-dime, and repeat it every two hours.

12. If the diarrhea should become profuse, (with or without pain and vomiting,) the discharges being watery and whitish, and the strength rapidly failing, take five drops of Spirits of Camphor every half hour until it is effectually stopped.

Should these symptoms become very severe, three drops of Camphor may be administered every five minutes.

13. From the moment that the diarrhea becomes urgent the person should cease to move about. He should be put to bed and kept warm and wrapped in blankets. If he complain of cold, he may be surrounded with bottles of hot water, and his skin may be rubbed with the hand, moistened with spirits of camphor, avoiding uncovering any part lest the exposure and evaporation should increase the cold.

A physician should be summoned as speedily as possible, and his directions scrupulously obeyed.

John F. Gray, M. D., A. Gerald Hull, M. D., H. G. Dannel, M. D., Geo. W. Cook, M. D., A. D. Wilson, M. D., R. Rosman, M. D., W. C. Palmer, M. D., L. Hallock, M. D., J. A. McVicker, M. D., Hudson Kinsley, M. D.,

Committee of the New York Homœopathic Physicians' Society.

#### AN HONEST MAN.

To be honest—to be believed when he speaks—gives a dignity to man. What greater honor can a man desire? Ah! if the truth were more frequently spoken, none of us would be so mistrustful. Now, we know not what to believe. We hear one side and have made up our mind; another story is told us and we feel that we have been hasty in our decision. Why will not men speak the naked truth—without prevarication and deception? It was said of a certain man that you might as well attempt to turn the sun from his course, as to make him commit a dishonest action. Of how many can it be said at the present day? On account of his integrity, the Athenians gave Xenocrates the privilege of giving his evidence without taking his oath. Such examples are rare. But if all would be careful to do right;

to act right, how much more confidence would be placed in man and a world of trouble would be saved.—Rural Repository.

## Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

### POETICAL LETTER TO THE EDITOR.

Our dear Mr. Lombard,  
We think you have slumbered  
Long enough for the good of the little folks all;  
And so we request you  
To quickly divest you  
Of what has been holding your genius in thrall.

We take up the paper—  
To us such a taper—  
Each week "Uncle Sam" sings a feast for the mind,  
To see if aught pretty,  
Poetical, or witty,  
Is there from your pen—but Oh, nothing we find!

We hear that you lately  
Contributed greatly  
To add to the joy of the public at large,  
By a grand exhibition  
Of the course and condition,  
Of the boy's and the girls who are under your charge!

They say that the scholars  
Were bright as gold dollars,  
And spoke all their pieces exceedingly well;  
And the singing—we hear it—  
Was angelic—or near it,  
How we wish we had heard but its "cadence and swell!"

It is our conviction  
That a racy description,  
Would make up in a measure for not being there;  
And if you will write one  
Tw'll surely delight one  
Who had not the fortune to see the affair!

And there is Louisa—  
Pray will you not tease her  
To write us a story whenever she can;  
Oh, then would each one of us,  
Bright daughter and son of us  
In rapture exclaim—"what an excellent plan!"

Do not Ann Lombard  
Be so much encumbered  
As e'er to forget those who love you so well;  
But write for us often,  
Our spirits to soften,  
And our thanks will many—too many to tell!  
In behalf of the little folks, ALICE.

### THE FANCY BALL.

A STORY FOR THE "BIRD'S NEST."

"May I go to Marian Morton's party, dear mother?" said a little girl of eight years of age to Mrs. Somers, as she laid a pretty envelope on a work-table before her,



"I long to go, for it will be a fancy fete and I shall wear a costume."

"We shall see, Harriet," said her mother, smiling and patting her cheek. "Get your books, and let your lesson be attended to as usual, and then we will talk this matter over together. I think my little girl can be patient until that time, can she not?"

"I'll try, mother," was the reply, and though visions of beautiful dresses, bright faces, and towers of bonbons often interrupted her thoughts, Harriet persevered, and drove them out of her head to make room for the geography before her. She recited it word for word, wrote her French theme, practised her music and had her sums ready for her father.

"Now, mother, I have finished," said she seating herself at her side. "May I talk about the party?"

Her mother kissed her fondly, for certainly Harriet deserved approbation after her obedience and cheerfulness. These were her peculiar virtues; her faults were excessive vanity and a love of dress, with which she had to struggle, as her parents were not wealthy and lived only in a plain, respectable way. They could not afford to send her to school, and her mother became her teacher but Harriet, instead of rejoicing at this, mourned over it and longed to be in a noisy room filled with girls, whose acquaintance she thought would make her perfectly happy. You will see, my dear little readers, how mistaken she was in her ideas of what makes perfect happiness.

Her mother had to reflect some time before she determined on a costume for Harriet, who had a book of beautiful prints, and was entreating to be a marchioness of the olden time, with hoops and powdered hair, like the one before her. But that was too expensive, mamma thought; it required silk too costly for the shirt, and the aid of a mantumaker and a *coiffeuse*.

"Then let me be a dancing girl, mother!" cried Harriet. "Oh! this is such a lovely one, here," and she turned over page after page. Alas! this too was a costly dress, and could not be hers. Mrs. Somers sighed as she saw her little daughter's grief at so small a disappointment, and spoke to her in a grave, serious manner. "Harriet," said she, "I am sorry to see that the prospect of a gay scene makes you unhappy. Did you not know, my child, that in the event of your being asked to a party like this, you would be obliged to dress plainly. I have no superfluous money to spend on fancy costumes for you; and to purchase materials for the ones you wish would dress you for six months. Will you trust to my taste, and let me arrange a pretty and becoming one for you? Harriet had to say yes, but she cried bitterly, and wondered why she could not be as rich as Marian Morton, and give beautiful balls for children—"How happy she must be," thought she, "how meanly they will all think of me when they see me looking so shabby? No one will notice me."

But Mrs. Somers did not intend that her child should be otherwise than well dressed, and Harriet little knew the injustice she did in thought to this kind mother. The evening came, and with sorrowful face she went up to dress. What was her delight to behold on the bed a perfect peasant's costume, such as she had often admired in prints. She kissed her mother with tearful eyes, and sat down to have her long hair plaited down her back. This done, her little straw hat was fastened on with its gay ribbons, and became her round, rosy face very much. A crimson skirt, trimmed around with rows of blue, a white muslin chemisette, gathered at the throat with a ribbon, underneath her black velvet bodice, laced with silver, made Harriet's little figure look as it had never done before. Her queer muslin apron trimmed like her dress, was pinned on; her small black sa-

tin slippers, laced with red and blue; her mittens drawn over the round white arm of which she was foolishly vain because some one had admired it the previous summer, and the little lady was ready. Her father kissed her and could not help calling her pretty. Her mother turned her around once more to see that all was right, and Harriet tripped off with the servant to the house of Marion Morton. As she walked along she hoped within herself that no one would discover her dress was not all new. The skirt belonged to her merino, the chemisette was one of her mother's drawn to fit her; the bodice was once a cape, and was hunted out of the rag carpet and well cleaned. The straw hat was baby's, and the shoes had been worn; but all looked new and fresh to Biddy, who admired her greatly before they set out, and Harriet was quite sure of her costume when she entered the hall. How her heart beat as she threw off her shawl and took Marian's hand to go down among the crowd of gaily dressed, merry looking children below! How many beautiful costumes there were! Harriet began to think her's shabby, till a lady near put her hand on her shoulder and said "What pretty little peasant girl is this?" Marian gently pushed her on, whispering, "That is mamma," and then "mamma this is Harriet Somers. Don't you remember I told about our meeting at Rowena Hall's one evening?" And Harriet thought Mrs. Morton a kind, sweet lady, as in her soft, musical voice, she inquired after her mother, and giving her a kiss sent her on with Marian to make more acquaintances. As they passed on some of the girls cried out, "Oh here she is! Marian let us see your dress!" And they gathered around the beautiful little Greek girl to admire her costly costume. Harriet had not noticed it particularly, there was so many to attract her attention; but now she looked at the white satin petticoat, crimson velvet tunic, fittings so prettily on the slender figure; the jewelled cap, the tiny sandals, whose ribbons crossed her ancles. "Oh, thought she, "how very happy Marian is, to dress this way. How I should like to be in her place, and give this party!" And a feeling of envy entered her heart, and marred for a while her pleasure. But the music began and a handsome little Italian, bandit, with corked mustache, came and asked her to dance. She enjoyed herself, for she was quite a belle among them all; but still Marian seemed the most admired, and Harriet could not feel satisfied with having only a part of the triumph, she wanted it all. In vain she remembered her mother's lessons upon the insufficiency of worldly things for happiness, their uselessness beyond the grave: in vain Marian offered her the delicacies that were constantly coming round, and pressed her so sweetly to dance the Polka with her brother; Harriet still felt envious, and knew that a black spot was in her heart. But supper came, and the sight of the beautiful table—the temple of crystalized fruit on a rock of nougat—the pyramids of cakes, ices, and bonbons, dissipated her sorrow. She was well served, and when Biddy came for her she thought it too soon to go home, though it was very late. She kept Biddy awake a long time to tell her about the beautiful party, and at length fell asleep to dream it over again. The next morning at breakfast Harriet's little tongue rattled on and never stopped, until her father and mother were au fait to the costumes, dances, and acquaintances she made. After she was alone with her mother she confessed the naughty feelings that had arisen and triumphed in her little breast. Mrs. Somers took her on her knee. "Had you forgotten that virtue which is taught us so beautifully in the life of our blessed Redeemer, my child? The virtue of humility?" Harriet listened humbly, but the bell rang and Biddy came up pale, and her eyes filled with tears. She could not speak at first, but a strange servant came behind



her and looked as though she had been weeping. Marian Morton, the sweet, gentle Marian was dead! A few hours after her little guests had left she was seized with an attack of the cholera, and died at four in the morning! Her mother was wild with grief and gave a frantic order that all the poor child's companions should be called upon to follow her to the grave.

That afternoon Harriet stood by the coffin of the lovely child. There she lay pale and cold, and so changed. Her beautiful costume formed a part of her shroud, for beneath the white muslin robe shone the satin skirt; while beside the white coffin lid, with its crown of pale rose buds, folded the tunic and the cap, ready to be placed within, where, as the wretched mother said, she might never see them again. Oh, how vain were all the pleasures of the past evening to Harriet as she looked at the lifeless form, the tears rolling like rain over her face! Those stiffened limbs! How lightly they bounded in the dance, and now! Those little hands that had pressed hers so warmly. They were now clasped together and a white jessamine placed within them, to wither like herself. Poor little Marion. They all came, and followed her to the grave, where in each cast fresh flowers as the coffin was lowered. Silently they moved away, many weeping, many with sorrowful looks, but they dared not speak, it seemed so awful, so sudden!

Once Harriet went to see Marian's mother, and when she saw the pale, sad lady, in her deep mourning, she burst into tears. Mrs. Morton was much affected and kissed her tenderly.

"Now come here, Harriet," she said drawing the little girl to her, "you remember that night my child? That dreadful night?" Harriet pressed her hand, she could not speak. "You did not know it, my love, but I watched you then, for I noted your looks, and heard you exclaim to some one, 'Oh! if I were only in Marian's place! To be rich, and wear such beautiful clothes!'" Harriet hid her face, she remembered it well, and Mrs. Morton continued, "Now you see my child, the uselessness of all these things to give happiness. My Marian had all that wealth can give, and she is in her grave. I have it still, and oh, my child! it seems a mockery to my bursting heart. How much better off are you than I, Harriet! Never forget how vain such wishes are, and how sinful, my child. Never forget to be thankful to God, that you are left to bless your mother. Now here is something that belonged to Marian, and you must wear it for her sake. Come often to see me, and you will give as great a pleasure as I can now have." So saying Mrs. Morton clasped a little gold band around Harriet's wrist, and, blessing her, sent her away. Harriet was a frequent visitor there and found much to love in poor Marian's mother. She learned to be satisfied with her lot in life, and when the old ugly feelings of envy returned, she conquered them bravely as she remembered the gay hall and its mournful end.

NOTE FROM COUSIN ALICE.—I must tell you, dear children, that the story you have just read is founded on fact. It was written by a dear friend of mine, while many were dying daily of the cholera, in New Orleans, where her house is. It has a sad and sorrowful end but the lesson it teaches is true. We are all too apt to forget, in the midst of this world's gayest pleasures, that we may enter another world ere the sun goes down. Do not let it sadden you, but remember that Death is ever near us, and we ought to be ready at any time to leave this earth. I have nearly ready a long story for you suggested by this. That you will like both is the wish of Cousin Alice.

## SANITARY REGULATIONS FOR CHOLERA.

The Louisville Courier copies the following sanitary regulations from the forthcoming number of the Louisville Journal of Medicine and surgery. Common sense experience and observation have abundantly testified to the value of the regulations:

The editor of the London Lancet says:

These simple measures are worth all the nostrums or specifics which have ever been vaunted for the cure of Asiatic Cholera. The quotations we make are exactly conformable to the laws of malaria, and show a most triumphant proof of the accuracy of the doctrine of the malarious origin of cholera. Here are the Sanitary regulations of London, based upon one of the most minute investigations that ever was made into the circumstances attendant on an epidemic disease:

Let every impurity, animal and vegetable, be quickly removed to a distance from the habitations, such as slaughter houses, pig sties, cesspools, necessities and all other domestic nuisances.

We do not believe that animal putrefactions are ever connected with epidemic diseases, but there can be no objection to their removal from habitations.

Let all uncovered drains be carefully and frequently cleansed.

Let the grounds in and around the habitations be drained, so as to effectually carry off moisture of every kind.

Let all partitions be removed from within and without habitations which unnecessarily impede ventilation.

Let every room be thrown open for the admission of fresh air; and this should be done about noon, when the atmosphere is most likely to be dry.

Let dry scrubbing be used in domestic cleansing, in place of water cleansing.

Let the use of cold drinks and acid liquors, especially under fatigue, be avoided; or when the body is heated.

Let excessive fatigue and exposure to damp and cold especially during the night, be avoided.

Let a poor diet and the use of impure water in cooking, or for drink be avoided.

Let a flannel or woolen belt be worn around the belly.

N. B. This has been found serviceable in checking the tendency to bowel complaint, so common during the prevalence of the cholera. The disease has, in this country, been found to commence with a looseness in the bowels, and in this stage is very tractable; it should however, be noticed, that the looseness is frequently attended by no pain or uneasiness; and fatal delay has often occurred from the notion that cholera must be attended with cramps. In the early stage here referred to, there is often no griping or cramp, and it is at this period that the disease can be most easily arrested.

Let personal cleanliness be carefully observed.

Let every cause tending to depress the moral and physical energies be carefully avoided; let exposure to extremes of heat and cold be avoided.

Let crowding of persons within houses and apartments be avoided.

Let sleeping in low or damp rooms be avoided.

Let fires be kept up during the night in sleeping or adjoining apartments, that being the period of the most danger from an attack, especially under exposure to cold or damp.

Let all bedding and clothing be daily exposed during winter and spring to the fire, in summer to the heat of the sun.

Passions are the gates of life; let them not rise into a tempest.



## BR. W. H. RYDER.

We have a letter from this brother dated Alexandria, Egypt, April 6. He was then undergoing a twelve days quarantine. He had been through Palestine, and was to visit Cairo when delivered from his "durance vile;" after which he would visit Italy, Switzerland, Holland, &c., and return, he hoped, in August. We will publish the substance of his letter next week, that our readers may have some idea of the comforts and discomforts of "foreign travel."

**FRUGALITY.**—Without frugality none can be rich, and with it, very few would be poor. A man's voluntary expenses should not exceed his income. Let no man anticipate uncertain profits.

Bad habits are easier conquered to-day than to-morrow.

Despise not a weak enemy; the lion dies by the sting of an asp.

## GENESEE ASSOCIATION.

The annual meeting of this body will be held in Pavilion, Genesee Co., on the 3d Wednesday and Thursday of June, 1849. A general attendance is requested. J. S. BROWN, S. Clerk.

## OTSEGO ASSOCIATION.

This body will meet at Louisville on the 4th Wednesday of June according to adjournment. The Societies in fellowship, are requested to send Delegates, and the latter to bring with them written reports of the state of the cause in their regions. All lovers of the Gospel are invited to attend.

J. A. BARTLETT, Standing Clerk.

## STEUBEN ASSOCIATION.

The Steuben Association will meet in Annual Session at Reading, on the last Saturday, 30th, and following Sunday in June, 1849.

Ministering brethren and friends all—who can make it convenient—we hope, to see you at our meeting.

Delegates from the several societies will see the necessity of their attendance early on Saturday; as the business of our Council must be commenced and closed on that day.

Papers of our denomination sent to this place, please notice the above.

A. UPSON, S. Clerk.

## QUINNEBAUG ASSOCIATION.

The Annual Meeting of the Quinnebaug Association of Universalists, will be held in New London, Conn., on the 3d Wednesday, 20th day of June 1849.

A full delegation should be present.

T. J. GREENWOOD, Standing Clerk.

The Black River Association will be attended in Denmark, Lewis County, on the third Wednesday and Thursday (20 and 21) in June. We hope every society will be represented by two delegates duly certified as such by the Clerk of the Society.—Ministers will of course consider it a duty and a privilege to attend; and those from abroad will be gladly received. Let the people numerously and cheerfully attend this annual feast of Zion.

P. MORSE, S. Clerk.

Henderson, May 16, 1849.

## RELIGIOUS NOTICES.

There will be preaching at Blauveltville on Sunday the 17th inst, Morning and afternoon.

## ALLEGANY ASSOCIATION.

The Allegany Association of Universalists will meet in Rushford, Allegany County, N. Y., the fourth Wednesday and following Thursday in June, (27th and 28th.) A full delegation from each Church and Society should be in attendance.

Ministers, and all others who can, are invited to be with us on that occasion.

B. HUNT, Standing Clerk.

## ST. LAWRENCE ASSOCIATION.

This body will hold its Annual Session in Potsdam, on the fourth Wednesday and following Thursday, in June next.

The several societies within its limits are earnestly requested to furnish their delegates with Statistical information concerning the condition of their Society, and the prospects of the cause in their vicinity.

Ministering brethren from sister Associations are cordially invited to attend and partake of the expected feast. Each resident Minister will of course, know his duty.

G. SWAN, S. Clerk.

## MARRIAGES.

In North Salem, N. Y., by Rev. S. J. Hillyer, Mr. Miller Barrett, to Miss Margaret Ann Vorhis.

In Brownville, Jefferson, Co., Feb. 28, by Rev. C. A. Skinner, Mr. Jacob E. Larne, to Miss Gracia A. Steel.

Also, by the same, at Perch River, March 26, Mr. Samuel M. Crawford, to Miss Pamela A. Knox.

Also, by the same, in Dexter, April 14, Mr. Charles Arthur, to Miss Mary A. Kirby.

Also, by the same, at Stone Mills, May 1, Mr. Mial E. Spicer, to Miss Mary M. Rouse.

Also, by the same, at Perch River, May 27, Mr. John Knox, to Miss Caroline Gotham.

## DEATHS.

In Brownville, Jefferson Co., N. Y., Sarah Cordelia, daughter of Amos and Melvina Kimball, aged 7 years.

## New-York Cattle Market...Monday, June 4.

At market, 1,300 Beef Cattle, (all Southern,) 500 Cows and Calves, and 3,000 Sheep and Lambs.

**BEEF CATTLE.**—The warm weather has naturally a depressing influence on the market, which was duller to-day than for some time past. Sales at from 7 1-2 to 9c. per lb. 200 head driven to Brighton, and 100 left over unsold.

**COWS AND CALVES.**—Are in fair supply, though the demand is hardly active enough to clear the market—from 30 to 40 head remained over unsold. Sale of Cows at from \$20 to \$25a\$35. Calves at from 4 to 4 1-2c. per lb., or \$3.50 to \$5.50 per head. All sold.

**SHEEP AND LAMBS.**—Sheep sell at from \$3 to \$3 50, \$4a\$5, as in quality; Lambs all taken at from \$2 50 to \$3 50a\$4.

## NEW-YORK MARKET—WHOLESALE PRICES.

## CORRECTED WEEKLY.

## PROVISIONS.

Flour, per bbl.,	\$5 00a5 12	Beef, mess, per. bbl.	\$11a11 50
Wheat, Genesee, bush.,	1 23 1 25	" Prime, "	\$8.25 8 50
" Western, "	90a1 00	Lard, per lb.,	6a7
Indian Meal, per bbl.,	4 87	Cheese, "	6 1-2
Corn, round, per bush.,	63 64	Butter, Orange Co. dairy,	19a21
" mixed, "	62a63	" Western "	16a18
" New Orleans, "	54a55	" Ohio Common,	14a17
Rye, "	58	Salt, Turks' Island, bush.,	21
Oats, "	34a36	" L'pool grnd, sack, 1 01a105	
Pork, Mess, per bbl.,	9 94 10 12	" "fine, "	1 11a113
" Prime, "	\$8 25	Wool, pulled and fleece,	25 a 27

## MISCELLANEOUS.

Hay, pressed, per 100 lbs.	50a55	Timothy Seed, tierce,	16a18
Hops, per lb.,	8a11	Clover " per lb.,	7a9
Feathers, live American,	35 37	Flax, rough, in bulk, per	
Flax, per lb.,	8 10	bushel,	1 18a1 92